

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

WHEN the Apostle Paul went to Athens his spirit was stirred in him when he saw the city full of idols, and he spoke his mind freely to the Jews in the synagogue, and to the devout persons, and to those in public places, who would listen to him. And when the men of culture said they would like to hear him in the Areopagus he was glad of the opportunity to speak to them. He was the peer of those philosophers in learning, and his discourse was pitched in the high key of culture. He complimented them on their zeal for the religion of the country. As we read in Acts 17, he said: "I perceive that in all things ye are too religious: ye have too many idols. For as I passed by and beheld your devotions (the many gods ye worship), I found an altar with the inscription: To the Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you."

It was characteristic of paganism that it had many gods, and the people flocked to the temples to worship and brought their offerings as well as their prayers to the deities. So numerous were these gods and goddesses that each town and village had its tutelar deity. When Christianity was preached

in Greece and throughout the Roman Empire, the people, the Gentiles as they were called, could not understand how God could be worshiped without a temple and statues and idols and votive offerings and sacrifices and what to-day is called ritual. They said there cannot be any religion without symbols; we must have a visible representation of what is worshiped. And they condemned the Christians because they had not such symbols. We have our Jupiter and Juno and Apollo and Diana, but ye have no gods, ye are atheists.

Modern Idols and Symbols.

The peoples of those countries where religion finds expression in idols and symbols, statues and pictures, ceremonial forms and ritualistic observances with holy water and candles and vestments and sacraments, are the descendants and successors of those ancient Greeks and Romans. The idols and statues are designated by other titles, but the symbols are the same, even as the human heart and human needs are the same. The chisel of the sculptor and the brush of the painter can make a Jupiter or St. Peter or St. Patrick, or a Diana or a Madonna.

And the modern Roman hierarchy, like the philosophers of the Forum and of the Areopagus, say to all those who have not a symbolic worship, ye have no Virgin Mary or saints, even as the ancients said to the first Christians, ye have no gods, ye are atheists and infidels. The pagan priesthood and the vestal virgins were the prototypes of the monks and nuns, and as these custodians of the oracles fattened upon the credulity of the people, so do the members of the religious orders in our day.

Worship in Spirit and in Truth.

As God is the Unseen there cannot be an image of Him, nor can there be material representations of the spiritual. God is a spirit, and they that worship Him must worship Him in spirit and in truth, said our Lord to the woman of Samaria. The Father seeketh such to worship Him. If the Catholic people only knew how to come to Christ—and coming and believing are the same—they would understand the meaning of Calvary and the power of the Cross to break the bonds of sin and make them free children of God. Access unto the Father is through Christ the Saviour, and whosoever will may come unto Him. He came to seek and to save all who call upon His name for deliverance. He seeketh such to worship Him. When Catholics know this they will not turn to the statues and pictures and symbols.

Individual Work.

The Paulist Fathers of this city have not been as successful as they expected in their missions to Protestants. They do not use the word Protestant, as that might draw the line too sharply between the avowed followers of the

Pope and the rest of the community. "Non-Catholics" is the term they use. This is more polite and can embrace all sorts and conditions of men. Curiosity and the persuasive entreaty of Roman Catholic employees induce some Protestants to attend their meetings, the cook and the chambermaid being the recruiting agents in many families. We do not say this disparagingly, but as an evidence of Roman Catholic zeal. If Protestant Christians were equally zealous for the enlightenment of Roman Catholics there would be many more conversions among them. People cling to a false religion because they are ignorant of the truth. But how shall they learn the true religion? Besides the work of pastors and evangelists and missionary societies, everyone—each individual Christian—can do something to make known to those who are in the darkness of Romanism the simple truths of the Christian religion. There is work to be done in this field which will bring large results.

Presbyterian Evangelistic Work.

Last month the Rev. J. Wilbur Chapman, D.D., resigned his pastoral charge of the Fourth Presbyterian Church, New York, to devote his whole time to evangelistic work in connection with the Presbyterian Church, which at its last General Assembly in May had appointed a committee on evangelistic work. Funds have been provided for this work, one gentleman, Mr. John H. Converse, of Philadelphia, giving \$50,000. Dr. Chapman has been very successful as a pastor, but he was always an evangelist, and he has infused his spirit into many other workers. He has already engaged forty evangelists, and thousands

of pastors have pledged themselves to co-operate in the work. Church members will be revived by this great work, and outsiders, especially Catholics, will be converted to Christ. Dr. Chapman and his co-workers will reach the Catholics, who are drifting away from Romanism, as successfully as Dr. L. W. Munhall and other approved evangelists have done. Like our late brother, so dearly beloved, George C. Needham, Dr. Munhall's success in winning Catholics to the truth as it is in Jesus was apparent in all his meetings. We hope Dr. Chapman will tell the pastors to urge their people to invite their Catholic neighbors to the evangelistic services in every city and town. They will attend if a personal invitation be extended to them. When the Paulist Fathers conduct a mission they command the Roman Catholic employees in families and factories to invite the Protestants to the meetings.

Great Victories in Converting Catholics.

At the great missionary convention of the Methodist Episcopal Church in Cleveland last month, Bishop McCabe said: "I am more of an optimist than ever. I have just come from a visitation to the Latin countries of South America, from a sojourn in Rome, and from a journey among our missions in Europe, and I can testify that there is light everywhere. I never was so confident that we have a great mission to Roman Catholic lands, and that we are destined to win great victories therein, as I am now that I have just had months of opportunity of life and study among them."

Books of the Bible.

Church-going people sooner or later learn the names of the books of the Bible, but even they as well as the lit-

erary person looking for historical facts find it difficult to repeat them in order unless some thread of interest holds them together. Here is a set of rhymes which may be used with success:

OLD TESTAMENT.

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy;
Joshua and Judges rule the land;
Ruth gleans the sheaf with trembling hand;
Samuel and numerous kings appear,
Whose chronicles we wondering hear;
Ezra and Nehemiah now
Esther, the beautiful maiden, show;
Job speaks in sighs,
David in psalms,
And proverbs teach to scatter alms;
Ecclesiastes then comes on
And the sweet song of Solomon;
Isaiah, Jeremiah, then
With lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obediah's;
Jonah, Micah, Nahum come
And lofty Habakkuk finds room;
Zephaniah, Haggai calls;
Rapt Zachariah builds his walls,
And Malachi with garments rent,
Concludes the ancient testament.

NEW TESTAMENT.

This is the way the gospels run;
Matthew, Mark, Luke and John:
Then come the Acts inviting you
The apostolic church to view;
The Romans and Corinthians are
To cities sent, renowned afar;
Galatians and Ephesians then,
Writ by the same inspired pen:
Philippians and Colossians stand
With Thessalonians near at hand;
Timothy leads to Titus on;
This brings us down to Philemon;
The Hebrews then we gladly find,
And that of James comes close behind;
To Peter then our thoughts we give;
With loving John we wish to live;
Pious Jude will pierce the soul,
And Revelation close the whole.

A Great Converted Catholic.

A FEW months ago Columbia University in this city elected Dr. Nicholas Murray Butler its president in succession to Mr. Seth Low, who had resigned when he was chosen Mayor of New York at the last election. The inauguration of the new president of Columbia was the occasion of a great assembly of educators from all parts of the country. Among the presidents of universities and colleges present was Bishop Conaty, of the Catholic University at Washington, D. C. It is a question whether he would have attended if he had known that Dr. Butler was a grandson of the Rev. Nicholas Murray, D.D., the celebrated "Kirwan," whose "Letters to Bishop Hughes" made a great stir in the religious world fifty years ago. Dr. Murray was a converted Catholic who became a learned Presbyterian minister. He was pastor of the First Presbyterian Church, Elizabeth, N. J., from 1833 to his death in 1861, and it was during this period that he published his famous "Letters" in the *New York Observer*, which was then edited by the Rev. Dr. S. I. Prime, the genial "Irenaeus," whose own "Letters" under that name were an attractive feature of the paper, as those of his son-in-law, Dr. Charles A. Stoddard ("Augustus"), are at present. Dr. Murray had two daughters, one of whom was the mother of President Nicholas Murray Butler.

Kirwan's first letter was published in 1847, and was in part as follows:

"I have felt interested in your career. You were born in Ireland, that land of noble spirits and of warm hearts—that sweetest isle of the ocean. And so was I. We are na-

tives of the same soil. And, although in principle, by education, and in all my feelings, thoroughly American, yet I take a great pride in the high achievements of native Irishmen. America has had its Montgomerys, its Clintons, its Emmets, its Porters, from Ireland. Its sons have adorned the bar, the bench, the pulpit, the army, the navy, the legislatures, the Congress of these United States. That there are multitudes from Ireland who are no loss to their own country, nor any advantage to this, cannot be denied. The reasons for this I may examine hereafter. But yet we have many fine illustrations of Irish genius, character and valor, all along our history.

"I have just stated that I was born in Ireland. I may say in addition, that I was born of Roman Catholic parents, and received my early education in the full faith of that church at whose altars you now serve with such distinguished ability. I was baptised by a priest—I was confirmed by a bishop—I often went to confession—I have worn my amulets and scapulars—and I have said my Pater Nosters and my Hail Marys, more times than I can now enumerate. When a youth none excelled me in my attention to Mass, nor in the performance of the penances enjoined by the Father confessor. And whatever were my occasional mental misgivings, I remained a true son of the church until I had nearly reached the years of manhood. Then, on as full an examination of the subject as I could give it, I came to the conclusion that I could not remain a Roman Catholic. I first became an infidel. Knowing nothing of Religion but that which was taught me by parents

and priests, and thinking that that was the sum of it, when that was rejected, infidelity became my only alternative. Subsequently, by the reading of the Bible, and by the grace of God, I was led to embrace the religion of the Gospel. That religion I have now for many years professed, and in connection with a Protestant church.

Unlike many who have left your communion, I have never bitterly assailed it. I am utterly unknown in the list of the champions of Protestantism versus Popery. But yet some recent occurrences have induced me to break a long silence, and to state in a series of letters addressed to you the reasons which induced me to leave the Roman Catholic Church, and which prevent me from returning to it. Of these letters, this is the first. I ask of you for them a kind and candid perusal.

"With great respect, yours,

"KIRWAN."

THE LAST LETTER.

Three series of letters appeared from Kirwan's pen, the last series being a review of Bishop Hughes' reply letters. The Bishop's letters were feeble and ridiculous compared with the solid argument, Scriptural knowledge, eloquence and wit of Kirwan. Dr. Hughes, who afterward became the first Archbishop of New York, frequently lost his temper and indulged in bad language, as all priests do in argument and controversy relating to their Church. To this characteristic Kirwan referred in his last letter when he arraigned the Bishop for his intemperate language and disregard of truth—"As to truthfulness, papal priests have but little capital on which to trade, and they

should be very sparing of what they have."

In closing the series Kirwan said:

"In case you should resume this controversy, permit me as your friend to give you a few words of advice.

"1. Keep your temper. A bishop should be no brawler. Good nature is the very air of a good mind, the sign of a large and generous soul and the soil in which virtue prospers.

"2. Remember that rude assaults upon an opponent do not refute his arguments. You generously complain of them in your own case; can they be right as to me? If I were all you say of me, and as much beyond that as that is beyond the truth, that would not prove true the absurdities of Romanism; that would not prove that you can create God and forgive sin; or that your religion is anything else but a peacock religion, which has nothing useful or attractive about it save its glittering plumage.

"3. Remember that what you write may possibly live after you are dead; and that your office as a bishop gives not the weight of a feather to your weak arguments, while it renders your vulgarity doubly vulgar. In this country no man is sustained by his station; unless he graces it, he disgraces himself. The person who raises himself to station, name and influence is worthy of double honor; but in case such a person rise from a cabbage garden to a mitre, he ought to know that the line of conduct would not particularly dishonor the hoe or the spade, would reflect no enduring reputation upon the crook and the crozier.

"Adherence to this advice, if it corrects not your principles, will have at least a benign influence on your man-

ners. Farewell. May you be brought to the knowledge of the truth as it is in Jesus. Yours, KIRWAN.

Bishop Hughes' letters did not survive, but Dr. Murray's works live after him. The letters were published in book form, were translated into German and widely circulated in both continents.

The Presbyterian Board of Publication has continued to issue edition after edition, and the book is still in demand.

Dr. Nicholas Murray Butler is a great educator and a sound Protestant who is very proud of his distinguished grandfather.

CONVERSION FROM ROME.

A Blessed Experience.

BY REV. B. WILLIAMS, BREWTON, ALA.

I was born in July, 1882. My mother was an Episcopalian and I was christened in that church. At two years of age I went to live with my aunt and uncle in Pineville, Louisiana. They were Roman Catholics, and when six years old I was sent to school with the Sisters of Divine Providence at the convent. One year later I was received into the Roman Catholic Church by baptism, and when about nine years of age, I, with several other boys of Protestant parentage, received my first Communion.

For six years I attended that school, and was preparing to receive the sacrament of Confirmation, when my uncle died, and I went to live with my parents in Pointe Coupee.

At this place I came in contact with Protestants, attending their services, but four years later I returned to my aunt, then living in Alexandria, La., and I again attended upon the ser-

vices and ordinances of the Roman Catholic Church.

I now realized how sinful I was, and longed to be good. I often went to confession and to communion, but the inward longings of my soul were not satisfied. How fervently I counted my beads, and with much fasting and prayer, made novenas before the shrine of the Virgin Mary. But I was not satisfied. I longed for truth, but knew not where to find it.

And here I would say to my dear Catholic friends, when in the confessional the priest has pronounced the words of absolution, have you not often felt as if something were lacking? When you have knelt upon the floor, bowing before the cold and silent image of some saint, has not a suspicion sometimes crossed your mind that your prayers have been in vain?

When I was seventeen years old, a young Methodist preacher, the Rev. Jean LaGrone, came to board at my aunt's house, and in my zealous thoughts I saw him transformed into a Catholic. We became very intimate and often we would sit up together late at night, I trying to teach him the Catholic faith, and he very kindly and persuasively telling me the truths of the Gospel. I made an agreement with him that if he would attend my church I would attend his services, which agreement we carried out. He gave me a New Testament, and from that portion of the Word of God, I found the way of truth.

Dear Catholic friend, if you want light, get the Word of God, and read it, and you will find the way of life plainly set forth. You will need no more beads, but can pray to God from the depths of your heart, and He will hear and answer your prayers.

At last I determined to embrace the Protestant faith, and went with Mr. LaGrone to a camp-meeting at Deadwood, Texas, and on the first day when the call was made for "seekers of the truth, and for pardon" to come forward, I was one of the first to kneel at that altar in the sawdust. I opened my heart to God, and prayed as I never had before; and God spoke the message of peace to my soul, and I both felt and knew that my sins were all forgiven by the Blood of Jesus, shed once for all.

But none need think that I had no crosses to bear. When I returned home my Roman Catholic friends made much fun of me, and sometimes I thought my cross very heavy to bear. But Jesus says, "My grace is sufficient for thee," and so it was in my case.

I felt called to enter the ministry, and the young preacher gave me license as an exhorter in the Methodist Episcopal Church, and since then I have done all I could to lead souls to God.

To-day I have many friends who are Catholics, including some priests and nuns. How I would like to reach them, and show them this better way! Oh, that they could only be led to trust in Jesus and take His blessed Word for themselves!

If I can be of service to any in the bondage of Rome, I would be glad to hear from them. At present I am pastor of a church in Alabama, but I hope, the Lord willing, soon to go to Chattanooga, Tenn., to attend the theological school of Grant University.

Another "reminder" is sent to forgetful subscribers this month. Their neglect retards the work we are doing.

A Priest's Letter, with Comments.

We have received a long letter from the Rev. E. H. Racette, Curé de l'Eglise Ste Famille, Saginaw, Michigan, saying he has received a copy of *THE CONVERTED CATHOLIC*, and he wants to know who sent it to him. From the tone of his letter it can be easily seen that he would like to establish a branch of the Holy Inquisition for the punishment of those whom he considers his enemies, though in reality they are his friends.

Curé Racette requests us to publish his letter in full, but to do so would take more than two pages of this magazine; if it were cut down one-half we might find room for it. We will, however, give some portions of it. He says:

"You and your agents are, to say the least, grossly ignorant of some elementary rules governing civilized society, and when this much can be truly said of a man or of a company, it weakens their force as an uplifting element." As he does not specify what rules governing civilized society *THE CONVERTED CATHOLIC* has violated, no answer can be made to that charge. He continues:

"You have nothing good to say of the great Catholic Church. When a man looks back over the 1900 centuries (*sic*) of Christianity, and sees all the good done by the Catholic Church, dealing with all classes and the masses; when he sees the admirable government of that Church; when he sees the great institutions of learning and their work, and has nothing to say of it than that it is a great fraud, full of ignorance and superstition, there is assuredly something wrong with his head and heart."

Notwithstanding this eulogy of the Roman Church, the fact remains that the great mass of the people in all Roman Catholic countries are in a deplorable condition, little removed from the barbarism of Paganism. Whatever exception can be taken to this statement rests upon the condition of Roman Catholic people in Protestant countries. The Roman institutions of learning and so forth cannot be compared to those of Protestant nations. All the world knows what the Roman Church has done in South America, in the Philippines and even in Spain and Italy. The French Republican Government is now taking effective steps to counteract the evil that the "education" given by the monks and nuns has wrought in that land. As to the "admirable government" of the Roman Church the Italian people had to get rid of it in order to enjoy the liberty and freedom of other countries. The Roman Church always was the most despotic government that existed among men, and it always will be so while it tyrannizes over the souls as well as the bodies of men. When the people of any Catholic country desire even civil liberty their first cry is "Down with the Priest." From the days of Galileo to our time—as in the case of Dr. St. George Mivart—no educated Roman Catholic can think for himself without incurring pains and penalties that, in former times, involved death; John Huss, Jerome of Prague, Savonarola and many others being witnesses. Curé Racette thinks that the statement of these facts is an indication that there is something wrong with our head and heart. Many people imagine, and some do not hesitate to say, that there is always something

wrong with the head and heart of those who do not agree with them; if they were right in their heads they would think as we do.

As to the priests that come to Christ's Mission, the Curé is surprised at their number. "I think," he says, "that they never had a real vocation to the priesthood, that their pride and vanity have swollen them so that they get too big for their humble sphere, that they are dudes, and were encouraged in the church as long as they remained by petty female friendships and silly admiration; that when their fine appearance began to fade the foundation of their encouragement began to shake; that they made more rhetoric in sermons than clear explanation of the Gospel, and that they cannot be trusted after they come to you." Mr. Racette is a priest himself, and doubtless knows some priests in Michigan to whom his remarks apply. One of his brethren came to us some years ago and, though he was a fine-looking man, he was not affected by the "petty females" of his congregation, and he is not yet a married man. The Catholic mothers of Saginaw must keep an eye on Curé Racette if he is a dude, and prevent their daughters from going to confession to him.

There is much more of Curé Racette's letter that we would like to quote, but our space is crowded this month; we hope to hear from him again. Evidently the magazine is doing good among the Priests, and its circulation should be largely increased. No other publication makes them think seriously on great questions as this does. Some pretend to be angry with it, but as it speaks the truth in love, they are benefited by its perusal, while many have been converted by reading its pages.

Bishop McCabe's Great Work.

The New York *Christian Advocate* of October 23 had an interview of more than two pages with Bishop Charles C. McCabe on his return after eleven months' absence in South America and Europe. It was his second visit to the Methodist missions in South America, and he speaks in glowing terms of the prospects of evangelistic work in the "neglected continent." In all the Republics he found open doors for the preaching of the Gospel, and the people are willing and eager to hear the good news.

In Ecuador the government has called upon the Methodists to furnish teachers for a whole system of new national normal schools to revolutionize and generalize education. Teachers for this purpose have been transferred from Chili, and others imported from the United States to fill the vacancies in the latter country. The government has paid all the transportation expenses of all the teachers. The bishop found that the desire for education in South American countries, which is steadily increasing, gives the missionaries unprecedented opportunities for reaching and influencing the masses of the people.

At Concepcion, Chile, he found two large boarding and day schools, one for boys and the other for girls. The schools are so prosperous financially that all expenses are paid from tuitions and there is a snug profit, which is used for the support of native preachers.

In Santiago, Chile, the great school conducted by Dr. La Fetra showed increasing prosperity.

A BISHOP PERTURBED BY A BELL.

"At Iquique, Chile," said Bishop Mc-

Cabe, "I had the pleasure of dedicating a new church on February 2. The congregation under the pastorate of Rev. W. C. Woover had been worshipping in a large tent that had been given them by some friend in Chicago. Now they have an excellent place of worship. The building of this church firmly plants Methodism in Iquique.

"I was very much amused at the Roman Catholic bishop, who went to the mayor of the city to complain about our church tower. The mayor told the bishop that he did not care how many towers the Methodists put on their churches. 'Why,' said the bishop, 'they will have a bell in it next!' The mayor told him to come and tell him about it should that ever happen. It is hard for some of those Roman bishops to realize that there is religious liberty in Chile and that the age of intolerance has passed away."

GREAT FIELD FOR THE GOSPEL HARVEST.

The whole continent of South America is now open for mission work. There are difficulties, of course, but no greater than are met by the missionaries in heathen lands. "In all this vast continent," said Bishop McCabe, "there are only three hundred Protestant missionaries. Rome has had full sway in South America from the Spanish conquest to the planting of our missions there. I believe that there is a very large party in the Roman Church that would be glad to see an end of the reign of superstition and to see a reform set in which would save the Church from absolute destruction. Romanism is certainly losing its grip upon the people. The churches are not well attended on ordinary Sabbaths. The authorities of

the Church have gone so far as to change the commandment, 'Remember the Sabbath, to keep it holy,' into 'Remember the feast days, to keep them holy.' When there is anything spectacular going on, such as the crowning of the Virgin, there is a great congregation, but on Sabbath mornings in the regular service the congregations are usually very small."

A CRY FOR DELIVERANCE.

Bishop McCabe found Bolivia crying for deliverance from the papal yoke of bondage. We had translated an article that appeared in *El Vapor* of Oruro, which had been copied from *El Radical*, a paper of La Paz, as follows:

As for religion, we see silly ceremonies used to sanctify money-making by those who call themselves ministers of God. We see the pulpit which was exalted by men like Bossuet and Maury now degraded and silenced, or turned to the service of slander and reviling. We see haughtiness and pride in the clergy upheld by servility and ignorance in the masses. We see at the dawn of the twentieth century thousands of men kneeling before the walking corpses of the Middle Ages. O, ye people whose hearts are not shriveled by the cold wind of selfishness, whose consciences are not deafened by evil practices, prepare yourselves to-day for the destiny that awaits you to become the foundation of a new social structure, to become the avenging sword for exterminating the iniquities which are like current money among those shearers of the nation who, as Balzac says, do not serve God, but make God serve them to cheat their fellow-men! O, ye people who would see your land adorned with truth, take up the torch that shall burn away falsehood and unrighteousness! Commence this work long kept back by the devices for killing liberty

which we have allowed to prevail, keeping in power over us rulers whose only claim to supremacy is found in the gold lace of military tyranny, or in the paternosters of retrograde ultramontaniam.

That, said the Bishop, is a fair sample of the sort of writing that there is getting to be plenty of in South America.

"PRIESTS AND PEOPLE IN IRELAND."

"Even in Ireland," continued Bishop McCabe in this most interesting interview, "the people are speaking out. A Roman Catholic lawyer (Mr. McCarthy), prominent in Dublin, has written a book which was published last month entitled 'Priests and People,' in which he boldly charges that priestcraft is the cause of all the woes of Ireland. It is a book which ought to be read by every thinking Roman Catholic. The author clearly shows that there is no hope for any better condition of affairs in the south of Ireland until the power of the priest is broken. This book I found on sale at all the news stands, and the people are reading it by thousands. It is no use to answer such a book as that by calumny, vituperation and epithet-flinging, the usual method of Roman Catholic argumentation. The facts must be dealt with. It would be a most useful book in South America if it could be translated into Spanish."

The Public Schools Attacked.

It is a notable sign of the times that the German Catholics in the United States are leading in the discussion of affairs that relate to the Roman Catholic Church in this country. The leaders in the "Federation of Catholic Societies" are Germans or of German descent, though an Irishman, Bishop

James A. McFaul, of Trenton, N. J., is the nominal head of the organization. Associated with him is Bishop Messmer, of Green Bay, Wis., a German. The object of this federation is to create a center party like that which holds the balance of power in the German Parliament. A Catholic party in the United States that would vote for Republicans or Democrats as the interests of the Church would require could be a formidable power in this country, a power to be reckoned with in the eyes of the politicians.

The German Catholics have now taken up the school question. On Monday, October 20, the following report appeared in all the morning papers:

More than four hundred German Catholics, representing fifty organizations in the German Catholic Staatsverband of the State of New York, met in the Church of Our Lady of Sorrows in Pitt street yesterday and indorsed resolutions of protest against the public schools of the United States and the exclusion of the friars from the Philippines.

The resolutions regarding parochial schools in the United States say the Catholics in this country have spent millions of dollars for building and maintaining parochial schools in the belief that the only true education can be obtained in the schools which develop not only the faculties of the mind but also of the soul. In addition to supporting their own schools, Catholics are compelled to pay taxes to support schools from which their children derive no benefit.

As a culminating resolution it was declared that:

A fair share of the taxes paid for schools should be allotted to the Catholic parochial schools, so that the burden upon the Catholic citizen would be less weighty.

Mr. Joseph Mielick, president of the organization, said: "The absence of religious training in public schools has dechristianized the nation."

The Roman Church has contended against the reading of the Bible in the public schools, and when the Bible has been taken away the schools have been "dechristianized." The American people cannot permit the dictation of the Roman Catholic Church without subjecting the institutions of the country to the gravest danger. Politicians want votes for their parties, and the Roman Catholic vote will go to the party that will grant the most favors.

OUR GOVERNMENT AND THE VATICAN.
A dispatch from Rome last month said:

The Vatican hopes that the negotiations in Manila between Governor Taft and Archbishop Guidi will lead to the establishment of diplomatic relations between the United States and the Vatican.

If this fails the Pope is believed to entertain the hope that when the Guidi negotiations are concluded the United States will send an envoy extraordinary to Rome to ratify the arrangement.

It was a mistake to have sent Governor Taft to Rome. It was a bad precedent, and the failure of his mission should have taught the Government at Washington a lesson. To preserve the life of the Republic, France is contending against the Roman Church, while our Republic is courting the favor of that Church. There are stormy times ahead our statesmen do not seem to dread. But forewarned is forearmed. The Roman Catholic Church has ever been the foe of liberty, and ever will be.

Experiences in War.

BY GEN. T. M. HARRIS.

Those who have read the history of the Civil War will recall many instances of premonitions of death given on the night preceding a battle, and that these premonitions were always regarded.

The impression they make on the mind is so much that of reality and certainty that the subject of them makes all of his arrangements as in the presence of certain death, disposing of his effects, and sending his messages to his friends by his personal companions in arms.

Those instances occur, not only in time of war, and on the battlefield, but are familiar to every physician of long experience in his profession. They are so well attested as to leave no doubt that God does, on occasions, come to men with a direct revelation of His purposes—by what agencies we do not certainly know. "For are they not all ministering spirits sent forth to minister to those who shall be the heirs of salvation?" That there is such a thing as spiritual telepathy there can be no doubt.

The writer has, on one or two occasions, had personal experience of this, and will now give to his readers a narrative of one of those in which the purpose of God was for good to him, not from anything personally good in himself, but because he was engaged heart and soul in harmony with God's purpose in that terrible war.

It occurred while he was engaged in recruiting his regiment, which he did largely on the border line between the loyal and disloyal portions of the State.

He had gone ten or twelve miles into the despoiled territory to address a public meeting with the hope of raising some recruits, and had taken with him for his protection a cavalry escort consisting of a sergeant and six or eight men. It was his purpose to go from the place of the meeting to a point some twenty miles distant, where he had two companies of his recruits stationed as home guard. This purpose he had taken no care to conceal.

On the morning following, when he had started on his return journey and had come near the place, and was turned off from the route by which he had come, in order to visit their camp, he was suddenly started with a warning of danger on this route.

It did not come to him by any law of suggestion, as he had not at all been considering the question of safety or danger, but it seemed to be thrust upon his mind from without himself, and with such force that he could not shake it off. He at once abandoned his plan of visiting that camp, and returned by the way he had come.

This was in March, 1862. In 1864 he met the man upon whose solicitation he had made this trip, and who was then a lieutenant in the Eleventh West Virginia Regiment, and at once began to talk to him of the above narrated episode, and told him of the reason why he had so suddenly changed his purpose. "It was well," said he, "that you did, for I went over the route you intended to take and was captured by a guerrilla band that was laying in wait for you with the purpose of taking your life."

Harrisville, W. Va., October, 1902.

Absolution and Candles.

An esteemed correspondent sends us a clipping from the New York *Tribune* containing a protest from Father Doyle, of the Paulist Fathers in this city, with regard to this statement made in a story that had recently appeared in that paper. The statement complained of was as follows:

"As far as could be made out, the Pardon is obtained by buying candles sold by representatives of the priest to those who have come to implore a special favor or grace, as it is called here. The greater the grace the greater the size and the price of the candle! Every sin is expiated (sic) and every hope strengthened in this benighted part of the earth by offerings to the Virgin or to the special saints of the different churches."

And this is Father Doyle's protest:

"The Catholic Church is the same the world over, and sin is not pardoned but by repentance that is interior and sincere, joined with sacramental absolution. There is no payment for the forgiveness of sin, nor any buying of candles. The writer probably refers to a pious custom which may be seen in any of the Catholic churches of New York, whereby one lights a candle at an altar to signify his faith and devotion.

The writer of the letter covering this clipping says: "Speaking of candles, I had a rather funny experience myself in one of the Roman Catholic supply stores on Barclay street.

"I went in to find some wax candles for use in candelabra in my drawing-room. The man in charge wanted to know which kind? I replied, the kind not affected by heat. 'Well,' he said, 'the plain wax candles will stand heat, but you cannot secure absolution with them.'

"Without betraying my indifference on this point, I asked him what

kind I should get for that purpose. He said that priests could only bless beeswax candles, the latter being 50 cents each, and the former 15 cents.

"I said I would try to make the plain wax ones answer my purpose.

"The priests may not sell the candles direct, but I wonder if the higher price does not insure a larger royalty!"

Father Doyle does not lay much emphasis on the efficiency of the "absolution" that accompanies the wax candles that are "blessed" in the mission of the Paulist Fathers to convert weak Protestants into strong Romanists. He uses other means, more characteristic of the ways of darkness and double-dealing. It was by such methods that he got the \$10,000 for converting Protestants, as related in the August CONVERTED CATHOLIC.

KIND WORDS.

A minister in this State renews his subscription "for your grand periodical, THE CONVERTED CATHOLIC. A Catholic is worth little, spiritually, until he is converted. I am glad of your success. Go on, and God bless you! Yours to put the light into dark places. (Rev.) T. A. S.

A friend in Pennsylvania writes: "I am sorry to tell you that Mr. ———'s son has brought to his home a young Catholic bride, so the father can no longer take your valuable Magazine. The reading room also refuses to place it on its tables, so you will please discontinue sending it there. Please, however, continue the Magazine to those whose names follow. May God strengthen you for many more years of service for Him!"

Philadelphia, Pa.

Please credit me with one year's subscription to THE CONVERTED CATHOLIC, about the only thing of its kind that I read from cover to cover.

—J. H. S., D.D.

HOW HE MADE HIS FORTUNE.

BY MISS JULIA DE WITT.

This story of life in the mining regions of Pennsylvania will be read with special interest at this time, when the eyes of the whole nation have been turned to that part of the country.

Although the description is that of the time when the organization of the "Molly Maguires" was a mighty power, yet its views of the conditions of life in the mining region are doubtless, in the main, correct to-day.

The book describes the rise and progress of a Scotch boy who "begins at the bottom" and finishes at the top. As he travels the upward way of life he is careful to do good work for others in the name of Jesus Christ and by the power of the Holy Spirit. The main incidents of the book are all taken from real life, and the author says in one of the concluding paragraphs: "I have tried to give a faint idea of the work accomplished by one Christian, who had little time that he could call his own, and less money; but I have only been able to touch upon its visible results."

An excellent book that cannot fail to do much good; interesting withal, and holding the attention of the reader from the first page to the last.

The following extract is from the chapter in which the Scotch lad, Sandy Ferguson, begins to teach a Sunday school class of boys employed in the mines:

"Now, boys," said Sandy, after he had answered their numerous questions, "I am going to tell you how Jesus Christ, the Son of God, came from heaven to this world and died for us."

"Died for us, mister?" queried Tom Monahan. "What fur?"

"To save us from eternal death. Do any of you know what a substitute is?"

"My daddy was a substertute," said Jim Ryan, "but he got killed. It wuz a shell ez done it."

"Bill Burns seen it, and you oughter hear 'im tell how it wuz done," said Tom McIntyre. "It couldn't 'a bin orfuller."

"Whose substitute was he, Ryan?"

"Why, one uv them big bugs down to Sunbury. His name was Brown, and he guv daddy lots of money."

"And your father's death saved his life?"

"In course, mister. If he'd a gone hussell, daddy'd bin aworkin' in th' mine to-day."

"Well, boys, each one of us has a substitute. We have all sinned, and the punishment of sin is death. The Word of God says, 'The soul that sinneth, it shall die;' but Jesus Christ, the Son of God, died upon the cross that we might live forever in heaven. He is our Saviour, and He will save us from sin and its punishment if we trust and love Him. Can any of you tell me what kind of a place heaven is?"

Sandy listened patiently to the various replies to this question, and then, opening his Bible, read part of the last two chapters.

"But wouldn't I like to see them streets!" exclaimed Gomer James, who was the smallest boy in the class.

"You shall see them, Gomer," said Sandy, looking affectionately at the bright, earnest face, if you come to Jesus and accept Him as your Saviour. But, boys, heaven is a pure and holy place, and no sin can enter there.

This Jesus, of whom I have been telling, died to save you from sin, as well as from eternal death."

"Did'e do it all for nothin'?" asked Gomer.

"He did it because He loved us, and He asks our love in return."

"That's easy 'nuff, mister?"

"But there is no true love without obedience, boys. We show our love to our parents by obeying them, and if we love God we will obey His commandments."

"What ur His commandments?" asked Jim Ryan.

"He has give us the commandments which we will commence to learn next Sunday; but the sum of these commandments is to love and serve God with our whole heart, and to love our neighbor as ourselves."

"That ain't much, fur all He's done fur us, is it, mister?" asked Gomer.

"It does not seem much. But when we try to love others as we love ourselves; when we try to give up our own wills, and to do only what God would have us do; when we try to be honest in all things, and to forgive our enemies—

"Forgive a feller es goes agin us, an' pitches inter us?" exclaimed Tom Monahan.

"Forgive us as we forgive others is the prayer the Saviour has taught us; and, as we need forgiveness all the time, so we must be forgiving all—

"It's more'n a feller can do," said Tom, shaking his head. "You jest try it oncet."

"I have, boys, and I know how hard it is. I know how hard it is to be honest in all things, and how hard it is to give up my will and submit to God. I could not do any of these

things if I did not ask the Saviour to help me. I need, and you need, His help all the time, and He is always able and willing to help us. All we have to do is to ask for His help and guidance. Mr. Haven, our superintendent, has promised to sing a hymn that will remind you to whom you are to go when you are tempted to do wrong. These are the words of the chorus, which you can sing with the school:

"Ask the Saviour to help you,
Strengthen, comfort and keep you;
He is willing to aid you,
He will carry you through."

—
The circulation of a book like this in the homes of the miners would do more good than all the work of the priests and the speeches of politicians, and the employers would be as much benefited by its perusal as the miners. Miss De Witt has thrown much light on the capital and labor question.

The price of the book is \$1.50, but it will be sent free for two subscribers to THE CONVERTED CATHOLIC.

CHRIST'S MISSION WORK.

The drift of population uptown has taken away many of the best friends of Christ's Mission, and in consequence the attendance at the meetings in the chapel is not as large as usual this season. Not a Sunday passes but some friends will say at the close of the service, "We have not been here for some time because we have moved uptown, and it is so far to get down here, and the pastors up there want us to worship in their churches regularly."

While those friends are greatly missed, and it is not pleasant to speak to many empty seats that were for-

merly filled, the work of the Mission goes on and the services are held regularly. During the summer Pastor O'Connor preached in several churches in the upper West Side, as far north as the United Presbyterian Church, in 172d street, where the pastor, Dr. J. C. K. Milligan, recently celebrated the fiftieth anniversary of his ordination to the ministry, and in Dr. Smith's church in 139th street, and Dr. Becker's in 122nd street, and in all of these he found some friends who had formerly attended the services in Christ's Mission. They have moved to this new and growing part of the city, and it is a pleasure to know that they have found a church home where faithful pastors will minister to them. But they are greatly missed in Christ's Mission, and as more and more are going uptown to live, the work of the Mission is becoming harder.

"Under such circumstances," said Dr. John Bancroft Devins, of the *New York Observer*, who for fourteen years had been a missionary in the lower East Side, "it is nice to have the martyr spirit and to go on working with a stout heart." As Dr. Devins is now one of the trustees of Christ's Mission and has had experience of hard work in a difficult field of labor, it was comforting to hear him speak of the martyr spirit. But a man's best work can be done only when his whole heart is in it, and he receives the co-operation that is necessary for success.

EVERYONE THAT HATH A GRIEVANCE.

The benevolent title of the Mission with its quiet surroundings in a retired street continues to attract those with whom the world has not dealt kindly, and its ministry, knowing not creed or sect, is helpful to all who

come within its sphere. Many come from the Church of Rome weary and heavy laden, with souls unsatisfied with the spiritual husks of that system, and with pain and agony at the deception practiced upon them when they trusted in the priests and their sacraments for reconciliation with God and His blessing upon their lives. Some have had harrowing experiences with priests and bishops, and their first desire is for vengeance. They should be exposed, is the cry; they are wolves in sheeps' clothing; they are arrant humbugs and gross deceivers who make merchandise of the souls of confiding people. Instances are piled up as circumstances are related where this priest and that bishop have transgressed and covered up violations of the moral code.

One general way of dealing with those complaining Catholics—and they are of all social grades—is, that they ought to thank God for being delivered from those priests and bishops. Christ's Mission would help them to remain away by bringing them into relation with God, who would care for them and strengthen them and love and comfort them without the intermediary of priests. Then the way of salvation through Christ alone is pointed out to them, and the soothing effect of such a conference is marvelous. The desire for vengeance vanishes as the light from heaven enters the mind and the soul is opened to the love of the Saviour.

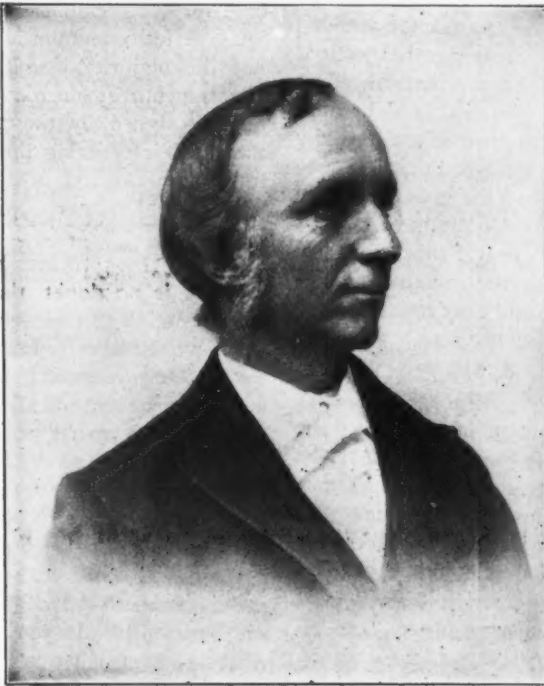
Priests and monks who come to the Mission receive the same instruction, though the conference sometimes becomes a theological discussion. But "To know Thee, the only true God, and Jesus Christ, whom Thou hast sent" is the chief topic of conversation with all Catholics and of the preaching in the Mission.

A GOOD BISHOP.

"Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." (Acts 20.)

The words overseer and bishop (episkopos) have the same meaning, and our translations of the Bible have

D.D., of this city, by his brethren of the Reformed Episcopal Church, is no surprise to all who have known this faithful minister of Christ. As pastor and preacher he has been a bishop in this city for over thirty years, and now that he has been made overseer of many churches his power for good will be increased. Faithfulness, strength, sweetness and loving kindness are the



BISHOP WILLIAM T. SABINE, D.D.

used the latter word in the letters to the Philippians and to Timothy. Every pastor is a bishop and shepherd over the flock of which he has charge. But in the multiplicity of labors in the work of the Church of Christ it has been deemed advisable to appoint some pastors overseers of many churches. Their fitness for the office can be measured by the standard set for Timothy.

That these qualifications have been found in the Rev. William T. Sabine,

characteristics of Dr. Sabine, who last month was consecrated Bishop of the Reformed Episcopal Church. To the great joy of the ministers and people of all denominations he will continue to reside in this city, of which he is a native. Bishop Sabine is connected with the best of the old families of New York, where the Christian graces and virtues are still to be found, exerting the same benign influence as of old.

EXPULSION OF FRENCH NUNS FROM THEIR SCHOOLS.

BY FATHER AUGUSTINE BAUMANN, FORMERLY OF THE PASSIONIST ORDER, HOBOKEN, N. J.

Interesting Details—Opposition to the Government Decrees—Police Expel Their Own Relatives.

THE exodus of most of the orders of monks, last October, who did not want to ask for authorization, and consequently retired quietly out of France, had no effect on the nuns, who remained because they considered themselves partially authorized, or imagined that the government only had the male orders in view. Hence the nuns have created a sensation all over France by their refusal to obey the government decree which recently ordered the closing of their schools.

TWENTY-FIVE HUNDRED SCHOOLS CLOSED.

The government inquiry last June brought proofs that still some 2,500 religious schools existed in France, conducted principally by nuns who had no authorization whatever for these establishments. Some of them have been in operation for a decade of years, but others were founded even after the law on associations had been promulgated. There was in such cases an evident defiance of the public authorities and the government decided not to permit this glaring breach of the law. The only exceptions allowed were charitable and philanthropic institutions, which, however, were not found to be numerous.

EIGHT DAYS' GRACE GIVEN.

When the situation was known the Cabinet held a meeting over

which M. Edgar Combes, himself an ex-abbé, presided. It was resolved to issue a peremptory notice to all the teaching nuns and monks to close their establishments, and if the order was not immediately obeyed, a decree for their expulsion was to follow. A few communities submitted, but the majority openly defied the government. A decree was consequently signed by the president of the republic ordering the closing, by force, if necessary, of all unauthorized establishments within eight days.

NUNS MADE POLITICAL TOOLS.

There is no doubt that had the nuns been left to themselves, most of them would have preferred to submit to the government, and to apply for authorization; but the anti-republican political parties, which have the church at their mercy, insisted that the nuns should not submit and promised to make it hot for the government if it proceeded to execute its decree. In reality these politicians cared little whether the nuns stayed or went, what they wanted was a pretext to create trouble and to place the government in what they deemed an embarrassing position. They were made to believe that they were the victims of a gratuitous persecution and thus became easily the tools of designing politicians.

EFFERVESCENCE IN PARIS.

Two weeks ago the Catholic party attempted to make a demonstration in Paris. A parade was organized on the Champs Elysées and the Place de

la Concorde and some of the worst elements of the Parisian population made their appearance. The butchers and cattle drivers of the quarter of la Villette were enlisted and free drinks given them to join the parade. As the manifestation was pompously announced and placards had been posted all over the city asking the people to rally to the cry, "We want the good sisters," quite a large number of spectators assembled. But the lookers-on completely outnumbered the manifestants who consisted of some of the most prominent countesses and baronesses of Paris. These pious women, followed by a motley crowd of half drunken roughs from the faubourgs, made a pitiable show and looked ashamed of their own turn-out.

AT MME. LOUBET'S FEET.

The strangest spectacle of all was a deputation of these pious and noble dames who went to the Elysée palace to beg for an interview with Madame Loubet and ask her to intercede in favor of the nuns. What a change had taken place. These great dames of Paris, representatives of the French aristocracy which cannot find words foul enough with which to asperse the name of Loubet, and which three years ago tried publicly to assail and dishonor him at Longchamps, one of the young counts going so far as to strike the president of the republic, who at least merited consideration for his age and his gray hairs, were now so far reduced in their pride as to have to throw themselves humbly at the feet of his wife and implore her intercession. Mme. Loubet naturally had no wish to see these enemies and revilers of her husband and answered simply

through a general, present at the palace, that she did not meddle in political matters.

ARMED RESISTANCE.

Two days later the eight days' grace had expired in Paris and the police proceeded to the closing of all the establishments. Most of the nuns retired at their invitation amid simple verbal protests, except in a convent school in the rue Monge. The nuns had just received an order from the superior to return to the mother house, when a gang of rather rough-looking individuals presented themselves at their door. It was Mr. Guerin, brother of the famous Guerin who had for some weeks resisted the government in the famous "Fort Chabrol" two years ago. The men declared that they had come to protect the sisters and that they would make a new Fort Chabrol out of the convent. The nuns were driven against their will to take refuge in the chapel, where they were kept two days by their strange protectors who had in the end collected some fifty ruffians in the convent. At last the police by stratagem succeeded in delivering the nuns and closing the convent. A few shots had been fired by the roughs, but without result.

IN THE PROVINCES—QUIET IN THE SOUTH.

It was expected that in a number of places in the provinces, especially in the small villages where the clergy had great influence with the peasants, there might be serious resistance. In the south of France, however, hundreds of schools were closed without provoking any riots. At Montpellier six Lazarists who kept a little seminary pretended that they had been authorized; they were given forty-eight

hours to produce the necessary documents, but were unable to do so and left quietly.

EXCITEMENT AT CHAMBERY.

At Chambéry the local clergy had worked up the minds of the poor inhabitants to a great state of excitement and when the police officer came to close the school of the nuns called "*Les Sœurs des Marches*," he was received by an agitated crowd. The inhabitants of the place seemed to have gathered en masse, the tocsin was sounded as at the approach of an enemy, and great placards were paraded in the streets with the cries: "*Vivent les Sœurs*," "*A bientôt*," etc. The police officer accompanied by a battalion of the militia made his way to the convent whose doors were locked and bolted. Some masons were called upon to break in the doors while the nuns were in the chapel singing at the top of their voices: "*Parce nobis, Domine*," "*Spare us, Oh Lord*." They might have given better example by submitting to the lows of their country.

A MARQUISE IN ARMS.

At Sully, the Marquise Mac-Mahon put herself at the head of the nuns and organized the resistance to the authorities. The police officer, accompanied by forty gendarmes, came early in the morning and found the convent doors barred. Heavy chains had also been slung across the entrance gates to the ground and the marquise had spent the night at the convent. Some three hundred of the inhabitants collected at the arrival of the police and threatened violence. When a locksmith, who had been brought from a neighboring town, arrived to open the doors and cut the chains, the people hooted him and

promised to lynch him on the first occasion. The police soon broke into the convent and were met by the marquise, who declared that the premises were her own and that she would not tolerate this intrusion into her private property. But when one of the gendarmes was ordered to seize her and to carry her bodily out of the convent she yielded amid protests and was followed by the nuns to whom the crowd gave an ovation on their way to the station. In the majority of cases it has been found that the convents were really buildings owned by the French aristocracy and it shows that the government was right when it claimed that these convent schools were merely political establishments where the young generation was being educated for the benefit of the French aristocracy and in hatred to all republican institutions.

BRETAGNE IN REVOLT.

The most energetic resistance to the decree took place in Bretagne where the peasants are the most ignorant and fanatical in France. At Ploudaniel, Saint-Menéen and Landerneau, the police have been obliged to come to blows with the inhabitants. At Landerneau the whole population remained awake the night before the arrival of the police. Travelers were not allowed to enter or leave the town without being examined and subjected to a severe inquiry; patrols were stationed on all the roads, on foot, on bicycle and on horseback. But by a strategic maneuver and after a short scuffle with the peasants two battalions of infantry were introduced into the town during the night and surrounded the convent. At daylight an enormous crowd gathered to

hoot the soldiers and at one time serious disorders were feared. The women showed themselves especially fierce and helped to throw stones at the guardians of the law. The doors of the convent had to be broken open and the windows were smashed by the soldiers who became exasperated at the ignominies to which they were subjected. When the authorities entered the convent they found a number of aristocratic ladies inside who claimed to be the owners of the building. But in spite of their protests, they were marshalled out together with the sisters and a guard was left before the convent to prevent the return of the nuns.

EXPELS HIS OWN SISTER.

A rather curious feature of the expulsion in several places of Bretagne was that the very police who were charged with the execution of the decree had to compel their own relatives to submission. At Ploudaniel a policeman had a sister in the convent and when she saw him enter with the rest she expostulated vehemently. The poor man was moved to tears by her entreaties, but still insisted that he had come to execute the law and that she would have to leave with the rest. At Folgoet the superioress was so aged and crippled that she had to be carried out by the police on a chair. The crowd followed and shouted with enthusiasm, "Vivent les bonne sœurs."

FERMENT SUPERFICIAL.

Except in Bretagne, the apparent popular indignation at the suppression of the unauthorized schools is only superficial. The real, sincere opponents are the wealthy aristocrats or members of the French nobility who have never become reconciled

to the republic, but the immense mass of working people show little sympathy for the nuns. The French nobility form a class of people which it is difficult for Americans to realize; they still carry many of their former airs, look upon themselves as a caste apart and wish to exact servile submission from the working people. But the latter know that in a republic they enjoy equal rights and therefore only look with contempt upon the pretentious gentry, for whom religion is only a political means for a political end.

APPROVED BY REPUBLICANS.

The action of the government meets in general with the approval of the real republicans. This is shown by the fact that the very government which set itself against the clerical reaction succeeded in obtaining a crushing majority at the last elections. Further, since the execution of the decree against the religious unauthorized schools, the action of the government has been applauded by the town councils of more than five hundred communes in France, and the ministry receives on the average from thirty to forty telegrams of approbation per day from the different towns in the provinces.

CRUSHED BY THEIR OWN LAW.

Moreover, the religious congregations are being subjected to their own laws. It is a law in France that no school whatever can be opened to the public without previous authorization. I experienced this myself when a few years ago I opened two schools in Paris. There was no difficulty in obtaining the permission, but the fact is the law existed. Now, this very law was made during the reigns of King Philippe and the last

empire, when the clergy and nobility had great influence, and it was intended to prevent the opening of non-Catholic schools. The monks and nuns exempted themselves of their own accord from the law and during the empire, as well as till now during the republic, their self-assumed rights were connived at. If now the government insists that they should submit to their own law it cannot be said to enact an injustice. There is no reason why men and women, because they belong to a religious order and wear fantastic garments, should be exempt from the law which obliges everyone else. It is evident, therefore, that the injustice which the Catholics pretend is being committed, is only a fiction. Their outcry is not for freedom, but for the overthrow of the republic and the re-establishment of a medieval monarchy. Besides it is a mere irony of words for them to raise the cry of liberty. Men and women who make themselves voluntarily slaves have no right to cry out for liberty. When they are in power they are the most fanatical tyrants that ever existed. They say we must be free; but on what conditions? first, we are to think only as the Catholic Church will permit us to think; our opinions on all events of the day must be shaped by the presiding bishops and priests; we are not to read books or newspapers except such as have the episcopal stamp printed on the first page; we are to accept blindly the saying of an old decrepid man in the Vatican as coming from an infallible mouthpiece. In the moral, intellectual, social and religious order of things we must shape our minds according to the Holy Roman Catholic Church. In all the rest

we are free. But is there anything left in which we are free? Consequently such people only mean mockery when they claim freedom and instead of pitying their pretended sufferings we should rather pity their blindness or duplicity which makes them the laughing-stock of the world.

Paris, France, October, 1902.

Please Renew Your Subscriptions.

We are sorry to say that many subscribers have omitted to send a remittance this year. Have they forgotten or do they wish the Magazine to stop? The Pope would like to stop it, but, thank God, he cannot do that. Let the friends help on the work.

A gentle reminder was sent to many forgetful subscribers last month. Please do not forget all the time. The contribution you send is needed.

Circulate the Magazine.

A gentleman in Philadelphia who, for many years, has subscribed for five copies of THE CONVERTED CATHOLIC, has been sending copies to Canton, Ohio, and he thinks it probable that it was one of those copies that came into the hands of the woman in Navarre who gave it to Rev. John H. Hennes. We agree with our esteemed friend that such seed sowing will bear abundant fruit. Let other friends go and do likewise. For fifty cents we can send copies to a priest for one year.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

VII.

NEW YORK, November, 1902.

SIR: In my last letter (August CONVERTED CATHOLIC) I called attention to the awful superstition associated with the worship of the supposed wrist-bone of St. Ann, "the grandmother of God," in the Canadian church in East Seventy-sixth street, this city. After that letter had appeared I visited the church again, and the crowds in and around the building were larger than on my previous visits. A journalist remarked that my exposure of this fetish only advertised it, and the poor dupes of Romanism flocked around it in larger numbers. I think I was the first to give public expression to the statement of the priest in charge that the "lady of the bone" was the "grandmother of God." I did not know how generally this designation was applied to St. Ann until I heard the priest who preached the panegyric on the occasion of my last visit. He declared several times that she was the grandmother of God. "We meet here to-day," he said, "in honor of the great St. Ann, the mother of the Blessed Virgin, the grandmother of God. Yes, my brethren, St. Ann was the grandmother of God, and to her we give all honor and glory to-day," etc. This formal and official recognition of God's grandmother in this great city will open the eyes of many intelligent Catholics to the gross idolatry practiced in your Church. Personally you may deplore this, but you can do nothing to prevent it. Your "allegiance to Rome" makes you blind to what is apparent to your American eyes.

But we must leave the grandmother of God in the enjoyment of her "honor and glory" for the present and discuss other matters, though I must find room for the following item of news which I find in the *New York Herald* of October 27, 1902, under the heading "Catholics Venerate Their Holy Relics":

With much ceremony the feast of relics was observed yesterday at the Church of St. Francis Xavier. More than three hundred relics of the saints were exposed on the altar of the Blessed Virgin, and they were venerated by throngs of people all day.

Among the precious relics were a piece of "the true cross," which was mounted in a cross of solid gold; a piece of the veil worn by the Blessed Virgin, and tiny pieces of the bones of St. Peter, St. Paul, St. Andrew, St. James and St. Francis.

The relics were enclosed in glass covered receptacles, and each bore a seal of the Holy See, attesting genuineness.

This is the church of the Jesuits, who are supposed to be the most enlightened of the Roman Catholics.

THE ROMAN CATHOLIC CHURCH AND THE COAL STRIKE COMMISSION.

Relief has come to the whole country in the resumption of coal mining in Pennsylvania, and President Roosevelt has gained new laurels by his action in the controversy between the operators and miners. Ninety per

cent. of the latter are Roman Catholics—Lithuanians, Hungarians, Poles, Italians and Irish. The latter, though greatly in the minority compared with the other races, have been conspicuous in the leadership of the strikers. Mitchell, Duffy, Fahey and others evidently have the glib tongues of the Irish, besides their knowledge of the language of the country, and have been able to influence the less educated foreign element in the coal regions.

It was doubtless this preponderance of Roman Catholics among the miners that induced President Roosevelt to appoint Dr. Spalding, the Roman Catholic Bishop of Peoria, Ill., one of the commissioners of arbitration. This appointment was the first indication that religion was to play any part in the settlement of the strike. The ethics of the Christian religion had been lost sight of during the heat and bitterness and misery of the protracted strike. This country is very far from being a Christian nation when greed and selfishness and the materialism that indulges in comfort and ease at the expense of principle or finds expression in the gratification of brutal passion, so largely prevail among all classes. The religion of Christ—that principle that unites man to God—subdues passion and elevates character. If religion should be brought into the settlement of the coal strike—and it would have been well if this thought had entered the minds of operators and miners at an early stage—why should it be the religion of Rome? With all our faults, shortcomings and selfishness as Christians this is a Protestant country. Only one-seventh of the population of the United States is Roman Catholic, and it seems strange that in a matter that has assumed national proportions a Roman ecclesiastic should be selected in preference to other Christian ministers. Was Bishop Spalding appointed because he was expected to be friendly to the miners who are so largely members of his Church? He is a high-minded man of scholarly tastes, but he has not been known as a man of affairs. He presides over a rural diocese in Central Illinois, and though he has been a bishop for twenty-five years, he has developed traits that are academic rather than practical. If, in view of the great majority of Roman Catholics among the miners a Roman prelate should have been chosen as arbitrator no better selection could have been made, for Dr. Spalding is a liberal Catholic superior to Cardinal Gibbons and Archbishop Ireland and the other prelates of Rome, not only in literary skill but in principle. He opposed the appointment of Satolli as apostolic delegate to this country and has condemned the narrowness and bigotry of Jesuitical education. But still he is an agent of the Roman Catholic Church in this country, and so devoted to its interests that it is generally believed he will be appointed Archbishop of Chicago within a few months.

There are other ministers of religion in this country representing a large majority of the people who are eminently qualified to act as arbitrators in the coal strike, men who are in touch with all classes in the community, and they are accountable only to God and to their fellow-citizens for their action. But Bishop Spalding receives his instructions from the Vatican, and in all his duties he must keep the interests of his Church before him. His appointment is a tribute to the great power of the Roman Catholic Church

in the United States, a power which is greater than in any European country. In France the Government is driving the priest out of politics, while here our Government is inviting him to take an active part in the settlement of a national issue. If the Democratic party were in power in Washington it would not be a surprise if the Roman Catholic Church should receive such recognition. But at present it would seem as if the Republican party had caught the Democrats bathing and stolen their clothes. The prominence given to Roman Catholics in all departments is significant of the power of Rome. Judge Smith, a Catholic, who was a member of the Taft Commission to the Vatican to entreat the Pope to help us to solve the Philippine problem, has been appointed chief commissioner of education in the Philippines, where next to the Friars' lands, the most serious difficulty will be to keep Church and State separate in the schools. Roman Catholic influence in Washington was never greater than now. We all honor our President and he deserves everlasting praise for his settlement of the coal strike, but he must beware of the influence of the papal agents in our country. Statesmen in Catholic countries could enlighten him in this respect.

We all hope for a settlement of the questions at issue between capital and labor, but it is doubtful whether it will be permanent if the Roman Catholic Church should be the arbiter. Of the two secretaries of the coal strike commission, which is now in session in Washington, one of them, Dr. Neill, is a professor in the Catholic University, and Carroll D. Wright, the recorder and one of the commissioners, was, until recently, a professor in the same institution. In religion he is said to be a Unitarian, but it is no reflection upon his integrity or honor to say that his associations with the Roman clique in Washington have made him a most agreeable person to the Roman Catholics. It must be very gratifying to you, Cardinal, that such recognition should be accorded to the representatives and friends of your Church in a matter of national importance. The dream of your life is to have official recognition of your Church by our government, and you think from present indications that it is not far off. Continue to cherish that dream, and some day you may awake to the reality that though the American people may tolerate many things for the sake of peace, they will never forget that this Republic was founded upon the principles of Protestant Christianity.

Yours truly,

JAMES A. O'CONNOR.

Protestant Children Should Not Be Sent to Convent Schools.

There is only too much reason to fear that this letter from one of our large cities, may be of indirect interest to some who may see this copy of THE CONVERTED CATHOLIC. Of course, subscribers to this magazine do not patronize convent schools.

Dear Sir: I have a friend, a Protestant (one of the blind ones) who sends

his only daughter to a convent to be educated. I wish you would send him THE CONVERTED CATHOLIC for a year, as I would like him to read your Magazine. Kindly send him some of the back numbers containing "A Year in St. Margaret's Convent."

God bless you in your work!

D. F. O.

A YEAR IN ST. MARGARET'S CONVENT.

BY P. H. C.

CHAPTER XXVII.

Mr. Chamberlain's brow darkened, but unwilling to be late, or have anything unpleasant occur at that time, he led the way, merely saying he hoped Marcia's periodical indisposition would pass off before the next Sabbath. Marcia, however, declined dinner, and Mr. Chamberlain concluding she was really sick, attached no more importance to it. On the following Sunday Marcia appeared, much to the satisfaction of all, and took her place with the family as they started for church. But as the weeks passed she seemed strangely changed; her family could not fail to observe the sad expression of her face, and her reserved and restless manner. No comment was made; each loving heart feared to awaken fears or excite injurious suspicions in the minds of the others, but each strove with the utmost solicitude to banish the sadness (whatever might be its cause), that appeared to burden her. Often the traces of tears were on her face, and she liked most to be in solitude. Lucy, formerly the trusted confidant of all her high schemes, had long found herself excluded from that place in her heart; painfully she felt the alienation at the Convent, and the hope that the presence of her parents and return to their home would dissipate the new fancies which had taken possession of her mind and destroy the influence she was sensible the priest had acquired over her, was the stimulant which had given such exuberance to the happiness she felt on their return. She was sure that Marcia's delusion must yield to her father's representations.

Mr. Chamberlain was a professor of religion, but as we have seen, he had not fully renounced the world when he embraced that profession. Many things in the last year, however, had tended to make him anxious to order his life in a manner more acceptable to God than he had hitherto done, and as a means thereto, as well as for the edification of his household, he now desired to establish family worship in his house.

Marcia, as was become her custom, departed in the afternoon on her solitary walk. This was another source of disquietude to Lucy. More than once she had tried to draw from her some intimation of the object and direction of her excursions; now she determined, if possible, to satisfy herself. Hastily throwing on her bonnet and shawl, she followed her at a convenient distance, and soon had her worst fears confirmed as she saw her enter a Roman Catholic church. She did not pause until she was seated in a retired pew, where she could observe her sister go through with all the minute genuflections of the most devout Romanist. It was Vespers, and there were few present. At the close of the service, when the priest entered the sacristy, Marcia lingered until the other worshipers had departed, and then followed him. Lucy felt as if a thunderbolt had fallen upon her heart; she had not thought that Marcia would have gone so far as that. She left the church and returned to her home, where Marcia arrived soon after, having had, as she said, "a pleasant walk."

Shocked at this insincerity and prevarication, and grieved at what she had witnessed, she knew not what to do. Remonstrate with Marcia she knew would be useless; should she acquaint her parents, and leave them to deal with her? She feared much for her father and Marcia to come in conflict, and her heart sank at the thought of what her mother would suffer: she could not summon resolution to break the silence.

Day after day passed, and Marcia assembled with the family for prayers, and attended church when she could find no excuse to remain at home, but still she took her daily walks, and Lucy knew but too well whither they led. She wondered that going so regularly to mass, she should be willing to join in Protestant worship, but her course competely blinded Mr. Chamberlain.

"Why do you prefer to walk alone, Marcia?" said Mrs. Chamberlain, one day, as her daughter was starting for her usual walk, "you used to like to have Lucy with you always."

"Lucy does not care to go," said Marcia.

"O yes, I do, sister," said Lucy, "just wait a minute;" and not waiting for a farther invitation, she ran for her bonnet and shawl and joined Marcia.

They walked on in silence for some time, when Marcia said, "Suppose, just for 'long syne,' Lucy, we step in here and hear the Vespers?" as they came to the church.

"I have no desire, sister; we had enough of that at the Convent, I think."

"Just for once," persisted Marcia.

"I would rather not; father and mother would not like it."

"They need not know it," said Marcia, looking earnestly at Lucy.

"Sister," said Lucy, "we have never been used to deceive our parents, shall we begin it now?"

"We are not bound to tell everything," said Marcia.

"We are bound to tell everything if we are asked," said Lucy, "and if we do what is contrary to their wishes, we may be sure it will lead to falsehood."

"You are very particular," said Marcia, sarcastically.

"Yes, about speaking and acting the truth," said Lucy.

"You know we were raised to that, and I would no more act a lie than I would speak one."

Marcia bit her lip—she was not accustomed to being reproved by Lucy, and she felt provoked. "I, at least, am old enough to form opinions for myself," said she.

"How often have you been to this church since you came home?" asked Lucy, making a great effort to do what she felt must be done, however disagreeable.

Marcia again scrutinized her face. "How do you know I have been here at all?"

"Because I saw you," said Lucy.

"I am watched, then," said Marcia, tossing her head with a heroic air.

"Dear sister," said Lucy, "do not be angry with me. I followed you once. I could not bear the horrid feeling of suspecting you of duplicity."

"Did you tell father and mother?" said Marcia, coldly.

"I have told no one, and oh, do not make it necessary for me to tell them; leave this course, it can only lead to evil. Only think how it will distress father and mother to know that you have left the faith in which you have been raised for one"——

"Yes," said Marcia, interrupting her, "I know it will distress them, and therefore I say nothing, and you must say nothing, Lucy."

"But, Marcia, surely you are not a Roman Catholic?"

"I did not say that I was," said Marcia.

"Then what is there to conceal?"

"What if I go sometimes to church—father and mother need not know it."

"Oh, Marcia, Marcia, you were wont to be true and sincere, and now you would live a lie to your own parents, and it is all the work of those nuns and priests, I know."

"I see no use in troubling father and mother with my affairs," said Marcia.

"To what can such deceit lead? How long can you continue in this way?" asked Lucy.

"That must depend somewhat upon you."

The walk was soon brought to an end, and when they reached home, Marcia said, "You will say nothing about what has passed, Lucy?"

"I promise nothing, if I am asked," said Lucy.

"Lucy," said Mrs. Chamberlain, "where did you and Marcia go yesterday?"

"We only took a walk," said Lucy.

"I was glad you went with her; I felt so uneasy at Marcia's conduct, I could not help fearing lately, and yet I despised myself for the thought that she could practise a deception; she was always so upright."

Lucy burst into tears.

"What is it, Lucy? Tell me, my love. I think I could bear it certainly better than the harassing doubts that continually haunt me."

And gradually Mrs. Chamberlain drew from Lucy all that she knew of Marcia's perversion. It was now that all Father Mayhew's blandishments and arguments were recalled, and the whole history of the year at the convent laid open to Mrs. Chamberlain, so far as Lucy knew it. If Marcia had united herself to the Romish Church she was not informed of it, but she had many fears that she had, from her conduct since her return home.

"Let us trust that this delusion will be but temporary," said Mrs. Chamberlain, when the first shock and agony were over, striving to infuse some hope into her sinking heart as she thought of the wilfulness of Marcia's conduct. Formerly the uprightness of her character was the lever by which she could be moved; but now, alas, where was she to look for a motive? She could only carry her grief to God, for Mrs. Chamberlain had long felt the burden of her cares too heavy to bear in her own strength, and she was accustomed to lay it upon Him who has invited the weary and heavy laden to come to Him.

Fearful of the effect of such a disclosure upon Mr. Chamberlain, and unwilling that any precipitate action on their part should interfere with Marcia's return to duty, Mrs. Chamberlain shut up the trying secret for the present in her own bosom; but accident soon revealed to the father what the mother dared not communicate.

Returning home one evening, earlier than usual, a little before he reached the Roman Catholic church, Mr. Chamberlain saw a lady descend the steps. Could that be Marcia? It was certainly her air and step. In a moment she was joined by a priest, who shook her cordially by the hand. Mr. Chamberlain relaxed his steps, and for a few moments they spoke; then the lady pursued her way. Mr. Chamberlain followed. There was no longer uncertainty, it was Marcia, and oh, what a rush of conflicting feelings came with that certainty!

The walk home gave him time to reflect, and overtaking Marcia as she entered the door, he laid his hand upon her. "Is this you, Marcia?"

"Oh, how you frightened me, father!"

"No wonder," said her father; "I could scarcely believe it was you."

The stern but nervous tone left Marcia no room to doubt that she had been observed.

"Step in here," he continued, as she would have passed on to her own room, "I have something to say to you. Be seated," as she still stood; and Mr. Chamberlain was glad to avail himself of his daughter's embarrassment to calm his own agitation, for he was much affected at this discovery of disobedience and insincerity in one of his children, and that one Marcia, his joy and pride.

"Did you know that priest at the convent?"

"I never saw him there."

"Then how did you become acquainted with him?"

Marcia was silent.

"Speak, Marcia—your father has the right to know: speak the truth! I could once have trusted your word," said Mr. Chamberlain, bitterly; "how did you become acquainted with that priest?"

Marcia gave no answer.

"It is useless longer to dissemble. If you do not answer, I shall learn the facts from others."

Thus urged, Marcia admitted that she was instructed to go to him before leaving the Convent, as information concerning her would be sent him.

"And he encourages you in this clandestine course? Are you a Roman Catholic?"

Marcia reluctantly admitted that she was.

"Does Lucy know of it?"

"No."

"And you have practised a deliberate deception upon your parents and your sister. This is the religion you have learned. Can you think this is acceptable service to the God of truth and holiness? It is, however, only what might be expected from such teachers."

"If you thought so, why did you place us there?" said the daughter.

Mr. Chamberlain saw his inconsistency, and in his turn was silent. The love of the father and the pride of the man held fierce struggle in his breast; his better nature triumphed—he would humble himself, and try to save his child.

"I did wrong, my child, and may God forgive me the sin of weighing the welfare of my children against any worldly considerations. I bitterly repent it; do not add to my distress the afflictive thought that I have caused your ruin. I trusted foolishly to your good sense to keep you; I could not indeed realize that those people were so treacherous, when they promised not to interfere with your faith."

"They believe," said Marcia, stubbornly, "that there is no salvation out of the Catholic Church—can you blame them for trying to save souls?"

"If they propose to proselyte the Protestant pupils, why do they deny it?"

"How many Protestants do you think they would have," said Marcia, "if they advertised that they would endeavor to make Catholics of them?"

"But nothing can be more false and treacherous than the course you advocate, Marcia; it is contrary to fair dealing; it is to disregard all faith between man and man, as well as all reverence due to the authority of parents. Have you learned already to advance the pernicious maxim, 'that the end sanctifies the means?' Oh, fatal infatuation! to trust the word of a Romanist where the Church is concerned! Tell me, Marcia," he continued, determined to go to the bottom of this deception, "what was the text of the discourse yesterday? You used never to neglect to repeat it."

"I do not remember it now."

"The subject, then?"

Still Marcia's memory was at fault.

"The subject of the morning's reading, or the portion of Scripture," continued the father.

No item could Marcia recall.

"I have heard," said Mr. Chamberlain, "that the priests counsel their people to stuff their ears when they are required to be present at Protestant services. Have you practised that deception upon me?"

Marcia colored deeply, but said nothing.

"Then I am to infer that you have. Do you think that justifiable?"

"If I could not otherwise avoid Protestant teaching."

Mr. Chamberlain bowed his head in agony.

"Oh, Marcia, Marcia! Remember how you once scorned to practise the least measure of hypocrisy! Can you not see, my child, how false and subtle must be that system, professedly religious, which can thus treacherously ensnare a young girl, and teach her, as its first lessons, to conceal her perversion from her family, and while receiving tokens of the trusting love of her parents, to prepare for them a cup of sorrow such as this?"

"There is a higher authority than that of parents," said Marcia.

"God has set none between His authority and that of the parent," said the father.

"But He has delegated His authority to the priest."

"Where in the Bible, Marcia, do you find that God has placed the priest between the parent and child?"

"There are other authorities besides the Bible," persisted Marcia.

"Yes, with those who 'teach for doctrines the commandments of men.' Think, Marcia, of your mother, and give up these fancies; let us be as we once were, except that we live nearer to God, and He will lead us into all truth. Will you not, my child?"

No answer.

"Speak some word of hope, that you are willing to yield, if convinced that you have hastily embraced false religious views? I have not entered upon doctrinal argument, but I only ask you to listen to our pastor. Those priests may have palmed upon you many things for truth of which one so young could not possibly judge."

But Marcia did not wish to listen to her pastor, and now that the device of stopping her ears was discovered, she would neither consent to go to church nor be present at family prayers; and Mr. and Mrs. Chamberlain, with heavy hearts, consented to her absence, as, should her wishes in these things be disregarded, she announced her intention of becoming a nun as soon as she attained her majority.

Vacation had commenced. The pupils were all gone with the exception of Helen and two or three others, with whom she had little intercourse. She had watched with sadness the many departures, and the desolate feeling that came over her made her regret that she, too, was not going. Helen was nearly eighteen. She had finished her last session at school, and it had been Judge Burton's intention to take her traveling with him as usual during the summer; but her directors had not yet succeeded in infusing completely in her mind the spirit of their system, and had, besides, designs which rendered it inexpedient to trust her at this time from their immediate supervision; and through the urgent entreaties of Mother Cherubina and Sister Catherine, her consent was gained to remain with them during the vacation, an arrangement in which the weak father, wrought on by the persuasive powers of the Mistress-General, reluctantly concurred, when he visited his daughter a short time previously. The household thus diminished, progressed with its wonted regularity; no expedient was omitted which could make the time pass pleasantly to Helen. Many encomiums were passed on the sacrifice of her inclinations, and every possible indulgence was extended to her; but now, to the many eulogiums on the virtue of embracing a religious life, to which she was accustomed, and to the hints she had received of her peculiar fitness for a "holy vocation," were added gentle reminders of her duty to give herself to God "as the spouse of Christ." Often had Helen heard her fond father expatiate on his loneliness and the happiness he anticipated in having her with him again; and in her singleness of purpose, she had thought her duties as a daughter entirely compatible with her duty to God. When, therefore Sister Catherine first ventured to speak personally and urgently to her on the subject, she simply stated her father's wishes, and considered that matter settled; but far from being satisfied, the nun only learned a lesson of caution.

(To be continued.)

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It is a pleasure to refer to the increasing demand for Dr. Adolph Saphir's Exposition of the Epistle to the Hebrews, published by D. T. Bass, of the Gospel Publishing House, 54 West 22d street. Last month a lady in this city ordered several copies for distribution among Christian friends. It is the best Exposition of Hebrews that we have read. Every page yields something valuable to the lover of the Bible. Our readers will thank us for calling their attention to this excellent work.

The publications of Charles C. Cook, whose place of business is in the American Tract Society Building, 150 Nassau street, embrace the best evangelical books and tracts of the day. His Self-explanatory Reference Bible brings before the eye the text and verses you want when comparing passages or hunting up references. It is a time saver and the greatest help in the study of the Bible.

Bishop McCabe has said that in his recent visit to Europe he found Counsellor McCarthy's books, "Five Years in Ireland" and "Priests and People in Ireland," read by all intelligent persons. They are inspiring works in the outlook afforded by the application of remedies for the chronic troubles that afflict the people of Ireland and Roman Catholics everywhere. "Away with the Priests, We Have No Use for Them" would be a startling title for a book in the English language. But it would excite only passing comment in the Catholic countries of Europe. Mr. McCarthy's books give good reason for the relegation of priests everywhere to private life, especially in Ireland.

In the same line is Mr. O'Donnell's "Ruin of Education" by the Jesuits and the monks and nuns of the Roman Catholic Church. These books should be in every library, public and private, and should be read by everyone who perceives what a failure Roman Catholicism is an agent of civilization. Why are Roman Catholic countries so backward? is the question which these Catholic gentlemen, Messrs. McCarthy and O'Donnell, satisfactorily answer.

Our readers will be interested in the books, "How He Made His Fortune," by Miss Julia De Witt, a story of the mining region, and "Aimée's Marriage," which illustrates the Jesuitical tactics of the agents of Rome in seeking to entrap Protestants in alliances with the followers of the Pope. After reading this book last month a member of one of the old families of New York ordered several copies for distribution among friends. It is an antidote that will prove effectual in cases in society where it is much needed. This last year some members of wealthy Protestant families have been captured by the wily Romans. In order that this book might be widely circulated it will be sent free for one new subscriber to THE CONVERTED CATHOLIC.

For one new subscriber also Rev. Albert B. King's work, "The Purple and Scarlet Woman," will be sent free; and so will the late Rev. Geo. C. Needham's "Story of Father Flynn." Attention is called to these books solely for the benefit of our readers.

A pastor in New Jersey writes: "I wish the Magazine could be circulated by the hundreds of thousands both in our own land and in Roman Catholic countries. The facts and arguments you present, throwing light on the Church of Rome, are unanswerable; and the kind and Christian spirit in which you present them disarms all criticism.

"May you live to see the unhallowed influence of the Romish Church grow less and less in all lands!"